



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

BOOK REVIEWS

Reminiscences of Early Utah. By R. N. Daskin, formerly Chief Justice of the Supreme Court of Utah. Salt Lake City, Utah: Shepard Book Company, 1914. Pp. 252.

This book deals not with the beginnings of Mormonism, but with its pioneer annals in the State of Deseret. Instead of narrating facts, Judge Daskin communicates his message in a succession of excerpts. As if in court arguing the case of a client, he offers proofs of every statement. In our judgment this was hardly necessary. We do not look for figs from thistles, and from the Latter-day Saints for only those iniquities whose seeds were sown in the fertile soil of Nauvoo. Neither history nor romance tells a tale more interesting nor, in a manner, more instructive than the story of Mormonism. In its prophet may be perceived proofs of descent from Lucy Mack, an amateur fortune-teller, and Joseph Smith, popularly called a "water-witch," and said to have had a connection with counterfeiters. Perhaps his fears forced him to turn state's evidence, thereby escaping the penitentiary. Not much of the spiritual was to be looked for in that family. If anything were missed in their community, everyone at once thought of the Smiths. However, the inconstant goddess had in store for them other things besides portable chickens, or sheep, or pigs. They were destined to behold many of the attractions seen in the flesh by the Pilgrim in vanity fair.

For the prophet first came an apprenticeship in deception. This was the era of well-finding, legitimate enough, of gold-digging, and of blessing crops, to be followed by the *gold bible* with its new hieroglyphics, translated with the assistance of *Urim* and *Thummim* and the pen of Martin Harris or Oliver Cowdrey. Though claiming Divine inspiration, at that stage the mysteries of penmanship appear to have been beyond the understanding of the Prophet. But Cowdrey could write and so could Rigdon. Joseph could *draw* his name.

The organization of their church at Fayette, Seneca County, New York, we can see in fancy, Cowdrey baptizing Joseph and the Prophet returning the courtesy. Joseph Senior, with all

his family and his son-in-law Knight, made up the little congregation. As the Smiths were known in their locality, no converts rewarded their efforts; hence their removal to Kirtland, Ohio, where Mormonism began to be known. At Kirtland in a public disputation was vanquished, perhaps by collusion, Sidney Rigdon, who with many of his Baptist congregation went over to Mormonism. The lowering clouds began to break and there came, so it was declared, voices from the skies. Then was received the gift of tongues which easily translated, without a knowledge of declensions or conjugations, the speech of the Cherokee or the inscriptions on a mummy-wrapping. It was in those hopeful days that Joseph walked and talked, as he declared, with God. Then it was that he learned to cure the lame and to raise the dead to life. In public the prophet walked upon the water, and got wet. Nevertheless his communistic society grew. The celestial visitors, it appears, taught Joseph no banking, and thereby hangs a tale. As happened in other parts of the Union, the panic of 1837 touched Kirtland. The sheriff, like a dreadful angel, set out to execute the law; the apostles, unpursued, fled fast and far. There is not space to follow the Mormon flight to Zion or to Far West, and we can barely allude to their expulsion from the State of Missouri and the recrossing of the Mississippi to Nauvoo. The Missourians gave thanks for that relief, but they dreamt not of the Mountain Meadows. That tragedy was hidden in the future.

In the meantime Mormonism grew apace; Whigs and Democrats were fighting for the political control of Illinois, and the wanderers were unmolested. They had votes, and in the eyes of statesmen were sanctified thereby. In the meridian of their prosperity Joseph journeyed to Washington, and saw that it was fair. The White House, with its lawns and fountains, seemed a vision of beauty. Even when once more he beheld the majesty of the Mississippi, the memory of the Executive Mansion did not fade. Accordingly, in the summer of 1844, he announced himself as a candidate for the high office of President of the United States. The tide was at flood. It was then, to use the Scriptural phrase, that prosperity discovered the vices of the Prophet. Up to that moment polygamy was no part of Mormonism. As far as can now be known, it was in that smiling season that Joseph began quietly to talk of chartered sisters, Cyprian saints, and spiritual

wives, and, what shortened his days, attempted to practise his new principles. Those followers who had preserved some traces of morality seceded from the Church of Jesus Christ and the Latter-day Saints and began the publication of the *Nauvoo Expositor*. Its printed affidavits revealed the true character of the Prophet who aspired to be President. The press of the *Expositor* was promptly destroyed, and the blunder justified the interference of the government of Illinois, which sent an armed force from Carthage. The Prophet was lodged in the jail of that town, where with his brother Hyrum he was murdered. But the Gentiles of Illinois did not put Smith to death for the destruction of a printing press. Many a horse, hitherto loyal, had left his owner for a sojourn in Nauvoo. Counterfeit money, freely circulating amongst them, was ascribed to the skill of Mormon engravers. As we have seen, the father of the Prophet was not uninstructed in that midnight art. Other grievances were cherished by the patient and tolerant people of Illinois.

Rigdon, the intellectual founder of Mormonism, expected to succeed Smith and keep the flock together, but he was thrust aside by Brigham Young. For some reason Judge Daskin has given to the new leader the place of prominence. In the frontispiece we see Brigham Young unmistakably stamped with the signs of craft and concupiscence.

The exodus from Nauvoo and the toilsome journey across the plains and over the mountains to Salt Lake are the chief events in Mormon history between 1844 and 1847. In the heart of the mountains they began the State of Deseret. At the expense of the 'forty-niners and the gold-hunters that followed, as well as by their own industry, the Mormons prospered. As memory shapes this strange story it seems that Young had not in 1844 attracted the Divine notice. The revelation concerning polygamy, therefore, was made to Joseph, as his successor afterward declared in the temple at Salt Lake City. To him also had come prosperity and to him it was given to proclaim polygamy.

In student days we were assigned as college tasks the reading of certain plays with highly seasoned plots, dramas of the species happily described as the Tragedy of Blood. There were pistols, and daggers, and murderers disguised; there were masques, and poisoned saddles, and poisoned helmets; there were specimens of shipwrecked human nature, diseased and guilty. All these we

believed to be merely creations of a poet's fancy or a licentious imagination, and seasoned to please the pampered Elizabethan taste. But Judge Daskin shows us after the middle of the nineteenth century the Danites, an organized and protected band of Mormon murderers; the cowardly assassination of the friend of the outcast, and the ghastly mutilation of the dead. Oftentimes, on the winking of authority, men were shot from ambush and then, to make their deaths secure, had their throats cut. Murdering by ones and by twos seemed ineffectual and inglorious. In 1857 came the hideous tragedy at the Mountain Meadows, where the Mormons butchered 130 travelers peacefully journeying to the coast. From Missouri the Mormons had once been driven out, and in Arkansas one of their over-gallant missionaries had been killed by an injured husband. The travelers included men, and women, and children from those inhospitable States. In Mormon memory the past was kept alive by the covenants of the Endowment House, passions were aroused by recent harangues, and by those who sat in high places the massacre of the emigrants decreed. Years afterward might be seen fragments of dress, and of women's hair, and the skeletons of infants. With his nails, the wolf, that's foe to man, had dug up many a corpse that had been hastily buried.

The shame of Mormonism was not the tragedy enacted at the Mountain Meadows. The acts of Congress and the measures proposed for its consideration point to something worse than polygamy, to something worse than even plural marriage. As was to have been expected from the teachings of the Prophet and his successor, polygamy culminated in incest. In her boundless generosity America has welcomed the oppressed of every land, she has succored the pariah and comforted the outcast. Of course she has not intended to forget, and shall not forget, her own. With all sorts of memorials she has honored the heroes of her wars. But she has had other chivalrous sons besides her warriors. Doubtless the explorers and the frontiersmen were possessed of courage, and their exploits are not forgotten. But, in a sense, more brave than soldier, seaman or pioneer were those lonely dwellers in the vacant woods, not banded together for protection or for fight, but attending steadily to the cares of the day and implicitly trusting in the majesty and the power of the law, seeking in courts the vindication of their rights, and in

the name of justice challenging wealth and station. Those Gentile citizens should not remain unhonored who have turned the light of civilization upon the darkest place in our land.

Without having read, probably without having heard of Milton, Brigham Young was a believer in the sentiment of *Comus* that "'Tis only daylight that makes sin." In the Endowment House the curtains were down. Yet Utah's hills and woods have reported its sealings and its revels. A little while and its orgies will be ended. Judge Daskin's book is an excellent supplement to the works of Kennedy, of Bancroft, and of Linn.

Cartas y otros Documentos de Hernán Cortés novisimamente descubiertos en el Archivo General de Indias de la Ciudad de Sevilla. By P. Mariano Cuevas, S. J. Sevilla; Imprenta de F. Diaz y Comp., 1915. Pp. vii+356.

The Discovery and Conquest of America form one of the most thrilling episodes in the history of the world. When Columbus sighted the West Indies for the first time, he inaugurated a period of adventure which was not only to be the chief characteristic of the fifteenth and sixteenth centuries but also one which would far outshine the Crusades in glory and in the extent of their endeavor. No race found their objective ideals of all that is high and noble and chivalrous more clearly defined in the Conquest than did the Spaniards of Charles V's reign and of that of his son, Philip II. Dreams of a Spanish empire which would outrival that of the Caesars filled the brooding spirit of the nation, and every man with the rich red blood of Spain in his heart felt the awakening of the great enterprise of conquest across the seas. Among these numerous adventurous dreamers who flocked to the New World was one whose name was to outshine all the rest—the conqueror of the wondrous empire of the Aztecs, Don Hernán Cortés. The story of the great conqueror's life is too well known to need recapitulation. When he was born in 1485—that historic year of the Bosworth Field, the Christian world was aglow with both the good and the bad of the Revival of Learning. Spain was not the last among the nations of Europe to catch the spirit of its larger visioning, and high above all the literary triumphs of the day was hung, as a trophy of man's grandeur, the daring courage which had led one of Italy's